The Inquirer

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HEART OF DARKNESS

IN twelve months or a couple of years the Congo will have been forgotten perhaps in the manner that Korea, Indo-China, Palestine, Suez and Cyprus are now forgotten. No doubt in six months or so another trouble spot will be occupying the attentions of the great powers, and the little powers will be limping helplessly behind or using their temporary positions to squeeze what concessions or advantages they can out of the strong ones.

Lumumba is dead. Not much more than twelve months ago he was unknown. Those who are now accused of murdering him, local Belgians in addition to Tshombe's men, thought highly of him in those days. Who was he? A youngish man of doubtful stability thrown up momentarily by circumstances and now murdered.

What moral interest had the Russians in him, or for that matter anyone else? How many of the hundred thousand who marched in protest against his death in Pekin knew anything whatever about him? Lumumba was a pawn in the great power scramble taking place in the Congo, aided and abetted by the many coloured men in the same land engaged in the same scramble.

Moral Indignation

The Russians, and apparently all communists everywhere, are morally indignant over the death of Lumumba, as indeed who may not be? As indeed who may not be over the women and children who have died of starvation or been massacred? But no ambassadorial windows are smashed over them: not one march anywhere over a starved mother done to death more cruelly probably than Lumumba, a mother was a human being. No, the indignation must be worked up over one of the pawns on the great power chess board, and the puppets in the various indignant capitals respond at the ends of the strings.

In moral indignation one of the great powers, Russia, cries for the resignation of Dag Hammerskjold. No one supposes the Secretary-General of the United Nations is remotely responsible for that murder. If Lumumba had stayed under the protection of the United Nations forces he would still be alive; but that meant he would have to move off the chess board; of his own volition he went back there again and met his fate in consequence. Particular moral indignation from any great power belongs to what the Congo has been called, Heart of Darkness.

The Darkness

It was Joseph Conrad's term. In the nineteenth century he saw something of the Congo and wrote a great story of what he saw. It is unlikely to have altered much in essentials since. Conrad, the master novelist, had no axe to grind, no one murder to be indignant over, or no one form of starvation or tribal warfare to be troubled about. He merely saw what man does to man, and in his day under the same high sounding moral titles used today.

Here is something of what he saw, a description of what happened to an African slave-gang:

> "They were dying slowly . . . . They were not enemies, they were not criminals, they were nothing earthly now—nothing but black shadows of disease and starvation, lying confusedly in the greenish gloom. Brought from all the recesses of the coast in all the legality of time contracts, lost in uncongenial surroundings, fed on unfamiliar food, they sickened, became inefficient, and were then allowed to crawl away and rest."

Somewhere that is happening in the Congo now, not precisely in that manner, but in the darkness of it all; and moralising white men and black nationalists of various kinds are perpetrating it.

The one man who has perhaps tried to stop it is Dag Hammerskjold with all his helpers.

Why should Lumumba's death be deplored and not the deaths of so many who could have been saved if the powerful had willed to save them? There is little choice to be made between the white and black man in this evil—only, the white man marches perhaps under more blazing moral ensigns than the black.

White and Black

The black men are now recruiting white foreign legions to do the highly skilled job of warfare more efficiently than the black—and the white men go as they went in the nineteenth century.

The conscience of the world tried to intervene last year. At first it intervened marvellously well, then it ran up against superstitions, those of the white men as powerful as those of the black. The superstitions of the white men are ideologies. Ideologies know exactly what history is about, and it is right to be in what is called a power-vacuum just to give history a hand. That—like all superstitions—ideologies demand their deaths, murders and starvations, is hardly a matter to trouble about in the capitals of the world where the ideologies are concocted.

Momentarily the United Nations, representative of the world's conscience rose above these superstitions. It acted out of compassion and reason. A life saved or a cruelty ended was far nearer to the truth than the battle cries of the far-off men in the great capitals. Just for a moment it seemed as if the conscience would win. Perhaps the greatest issue in the world in twelve months time will be just that.

CHRISTIANITY and UNIVERSALISM

By Francis Terry

ONE great difference between the religious situation today and that of our predecessors in the previous century is the simple fact that we have become so much more aware of the divisive aspect of Christianity. It is more plainly evident to us that, if we draw people together on the basis of all being Christians, we adopt a principle which is bound to leave a great many people outside.

In theory, of course, this could never be denied. But, during the nineteenth century, it seemed to many liberal-minded men in England and America to be a truth which, for practical purposes could well be ignored. They were living in "Christian countries," where it was normal to belong to a Christian church, and even those who did not do so would usually acknowledge their indebtedness to Christian tradition. Around them was a world in which "Christian civilisation" seemed to be the dominant influence making for progress and human unity: the non-Christian religions presented the appearance (even to appreciative students like Estlin Carpenter) of survivors from an older world, with little remaining spiritual life, and no prospects for the future. In these circumstances it was natural to regard the word "Christian" as a comprehensive term. The divisive influence was that of "sectarianism"—the insistence of different churches upon their own theological definitions.

Freed from sectarian narrowness and dogmatic rigidity, Christianity would lose its exclusive character and become as universal as the spirit of goodness. Thus, Channing, preaching on "the Church Universal", assumed throughout that it is identical with "the Church of Christ", but at the same time used language which appeals direct to the sense of community which unites all men of goodwill: in the circumstances of his day, the inconsistency was not brought home to him. In England, Martineau, even after he had formulated a definitely universalist doctrine of incarnation and revelation, continued to regard Christianity as a unifying conception which must not be sacrificed to the divisive tendencies of Unitarian sectarianism.

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Today we frequently encounter situations in which Christianity itself figures as a sect within the total spiritual and moral life of mankind. The world is being drawn into a single global society, in which sympathy and respect between men of goodwill are of extreme importance; and most of these men of goodwill are not Christians, and would object to being so classified. Non-Christian religions are showing signs of vigorous life. The official moral teaching in Communist countries is not without merit; and the emerging unofficial spiritual sensibility of their subjects is not simply a return to Christianity. Unesco, and other agencies of the United Nations, depend on a type of moral and spiritual co-operation which would lose its international character if it were put under a Christian label. At home, only a minority look to the Churches for leadership; and free-thinkers are increasingly outspoken in claiming an independent origin for their morals and ideals. Christianity is no longer an inheritance into which all Englishmen are born, or an omnibus term for religion in general. It is one religion among other religions, a faith to which some people adhere and others do not. We are thus continually confronted by the problem of the relationship between a particular religion and universal religion.

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Religious diversity is a natural fact which cannot be avoided. In different parts of the world men encounter different symbols, traditions, and modes of thought, and their reactions to them differ according to their temperaments and personal histories. Feelings are centred upon particular events and doctrines, and men cannot diffuse their religion among a multitude of objects, or level it down to the points on which all good men agree. Similarly, religious fellowship implies more than the general sympathy of all men of goodwill, and requires sufficient similarity of experience to enable it to be shared in depth. Thus, when we speak of two men having "the same religion", we mean *a* religion, and not religion-at-large. We cannot imagine this coming to an end in any foreseeable period: for, while time abolishes old distinctions, it also continually creates new types of experience and new groups to express them.

Universalism is, however, an equally unavoidable factor in religion. A man cannot regard his religion as something purely private; if so, it would be only a compulsive dream. It is his mode of approach to something beyond his experience, a universal reality which is true for all, even for those who are blind to it. There is a contrast between the particularity of religious experience and the universality of what it points to; and various sorts of explanation are put forward. This is where Historic Christianity and Unitarianism diverge.

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Christianity owes its particularity to a historic founder, but claims that he is also the full enbodiment of the universal God of all, so that in him human particularity and divine universality coincide. This is the doctrine of the Incarnation. Its uniqueness is ascribed to the purpose of God to unite himself with humanity in a single individual, and with other men through him, in order that all may be united under one head in one body, his church: there is ultimately no room outside. This doctrine, though now more tolerantly applied than formerly, is still basic in both Catholicism and the World Council of Churches, and makes Christian re-union quite different from general inter-religious understanding.

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Unitarianism, while still much indebted to its Christian origin, has been differentiated by an increasing awareness that universality lies beyond Christianity, not within it. Sinners are forgiven through God's universal mercy, not because they rely on Christ. The Gospel of Jesus is not about himself but about God, who is directly accessible to men. The divinity of Jesus is unique only in the fullness of the human response to God's constant willingness to enter our lives. The Christian Church can claim no God-given monopoly, for God is working, always and everywhere, to unite men in holiness and love.

This position had already been realised, theologically, by nineteenth-century Unitarianism. But circumstances hindered appreciation of its full significance—for, apart from theology, it then seemed that Christian unity was the only *practical* method of working towards total human unity. At that time, therefore, our rejection of the orthodox doctrine of the Incarnation appeared to be a rather bare technicality, with little relevance to the actual world. The present situation reveals more clearly the importance of the position to which we have been led—a sect which contains much personal religion of the Christian type, but which also realises its duty to subordinate itself to the world-wide work of God's spirit upon the human race, within which holy and universal church Christianity is itself a sect.

A LAYMAN'S DIARY

February 5 (Sunday). In a broadcast a few years ago, Lady Violet Bonham Carter recalled some words which Henry James had used of the young Winston Churchill, who had been throwing his weight about rather egotistically at a dinner-party at which James had been a guest. "It is salutary to be reminded", Henry James had said to her afterwards, "of the *limitations* which enable men of genius to impose their purposes upon their fellows". I was reminded of these words tonight, while I was watching Lord Montgomery (on BBC television) haranguing the ironical eyebrows of Ed Murrow on the topic of "Leadership".

Lord Montgomery listed a number of men as displaying "qualities of leadership"—particularly Nehru, de Gaulle, Tito and Mao Tse-Tung—and said, by implication, that the orthodox parliamentary democracies of the West had no one to touch them. But what "Monty" did not seem to realise was that most of his chosen "leaders" were dictators (in the historical Roman sense), thrown up to be heads of State by some unique national crisis. He was scornful of "politicians", as though they were an inferior race. Yet surely few of his heroes (Nehru is an exception), and certainly not Monty himself, could survive

for a week as Prime Minister in our House of Commons without throwing it into permanent uproar and paralysing it completely. To be a good politician in a true democracy requires skills of negotiation, compromise, even timely silence (remember Sir Stafford Cripps and devaluation), which should not be sneered at by implying a false contrast between "leaders" and "politicians" as though they were "goodies" and "baddies" in a Western.

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February 8. Cranada Television did well tonight to put on *Spare the Rod*? a programme on the subject of judicial corporal punishment (even if the staging of the debate—in an imitation law-court—served to confuse rather than to clarify the procedure). I had hoped that last year's categorical report on corporal punishment ("the Barry Report") by the Home Office Advisory Council (which showed that, whatever the ethical position might be, corporal punishment simply did not protect the public) would have silenced the advocates of it; yet here was John Connell clamouring for it in rhetorical tones, side-stepping the facts, and implying (until he was given an "O" level lesson on the meaning of "democracy" by a young social science don) that because 70 per cent of those who wrote letters to the Advisory Council were in favour of it, therefore it should be imposed without further ado. Jo Grimond presented the opposition case quietly and factually, helped by a team of quiet and factual witnesses, including an undogmatic and almost diffident Manchester psychiatrist, whose words carried all the more weight because he was so obviously not the "Johnnie-know-all" that psychiatrists are often made out to be. At the end we were left to think it out for ourselves. An adult effort by ITV.

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Late at night BBC's *Viewpoint* gave us the promised interview on film with the Swiss theologian Dr. Emil Brunner. He made a more liberal impression than Karl Barth did three weeks ago; it was therefore surprising to hear him say that Barth took a much more tolerant attitude than he did towards communism: "While for me communism is Antichrist, to him it is just a debatable structure of society." In their relaxations, too, Brunner is the more austere: he says he reads the novels of T. S. Eliot (what novels?) and Graham Greene, and listens above all to Bach (Barth prefers detective stories and the music of Mozart). He told a pleasant story of a bellboy in an hotel in Japan who asked him, "Are you really Mr. Brunner? Did you write that book, *Our Faith*? . . . . I became a Christian through reading that book".

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February 11. Lord Altrincham's account in his *Guardian* column last week, of his visit to the Strand Unitarian Church on January 29th has produced virtually no correspondence to the Editor; an optimist might take this as indicating that most *Guardian* readers thought that he was really not being very novel or startling. There was one letter, from a Roman Catholic priest in Salford, for whom "theological" and "definite" were synonymous, and who criticised Unitarians for being "fuzzy" and "woolly". Unitarians can be as woolly as the next man, goodness knows, but in today's *Guardian* Dr. Jeremy Goring takes up Father McCabe's challenge in very unwoolly terms.

Dr. Goring emphasises the fact that Unitarians do have very definite religious beliefs—for example, the central truths of Christianity contained in the Sermon on the Mount, and the Two Great Commandments. At the same time he says that Father McCabe, in criticising Unitarians for being "vague", has unwittingly paid them a notable compliment; "in a religious context vagueness is often a virtue—the outward sign of an inward humility and integrity. This vagueness is in direct contrast to the superficial certainty of those who talk with glib familiarity about the subtlest mysteries of life."

The Hibbert Journal

The Hibbert Journal, over the years, has presented many important and interesting symposia of ideas. But the issue for January, 1961, may well be regarded as the most important issue, from the sheerly practical point of view, that has yet appeared. It contains a series of articles, from various prominent figures in the academic world, on the future of higher education in this country, in the universities and in other places for post-school study. The places of arts and sciences in the university curriculum, the number of university students to be expected in the future, the way in which teachers are to be trained—all these things are dealt with in considerable detail. Everyone who is interested in education, whether from the school or the university point of view, should read it.

There are a few more general articles, but it is as a study of the future of education in Britain that this issue will be remembered.

J.R.

HALF-A-MILLION PROBLEM DRINKERS

THE CASE AGAINST ALCOHOL

By Robert Tayler

(An address given by Robert Tayler in opening a debate at the Lindsey Club, Notting Hill Gate, London, on January 24th, 1961.)

IT'S no longer smart to drink, because from every point of view drinking alcohol is absolutely out of keeping with this modern age. One can understand the impulse to drink in the period of the industrial revolution when the half-starved poor lived in vermin-infested houses amid smog and squalor, and found that "drink was the quickest way out of Manchester". But these are the days of plenty, not poverty, and in spite of the H-bomb and recurring economic crises I believe that the future was never brighter for young Britons who desire to be the best that they can be.

Life is becoming more and more mechanised, and whether he works in a factory, office or laboratory, the citizen of the future will need his wits about him. The advance of science and technology completely outmodes alcoholic drinking. To realise this fully we must understand how alcohol works. It is, of course, consumed in diluted form; we are not concerned here with the fool who consumes alcohol neat, as he will be a case for the coroner and undertaker. When the alcoholic drink is taken by mouth it quickly passes to the stomach and thus into the bloodstream. Eventually it is oxydised (burnt up), but this takes several hours, and until this is done the alcohol affects various parts of the body. It is not, as often erroneously thought, a stimulant, but a depressant; and the important thing to realise is that from the beginning it interferes with the functions of the brain. This process is even more dangerous because the victim is not aware of it. Alcohol gives him a sense of euphoria, a feeling of well-being.

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That is why alcohol, though useful under the bonnet of a car, is the deadly enemy of the car driver. Alcohol affects the vision and slows down the reaction time. The Highway Code says: "Alcohol, even in quite small amounts, makes you less safe on the roads. The only safe rule is if you are going to drive, don't drink." In 1959 the accident rate on the road was higher from 24th to 27th December than during the rest of the month. That was because people had been drinking more. No less than 161 people were killed on the roads in England and Wales. After the Road Research Laboratory had checked every fatal accident during this period it was found that in 56 per cent. of the accidents one or more of the persons involved had been drinking. Moreover, the peak hours for accidents correspond with the closing hours of the pubs. One should add that drinking pedestrians are a menace as well as drinking drivers.

Today youth is subjected by the drink trade to a massive bombardment of specious advertisements on hoardings, in magazines and through the latest and most dangerous media, television and radio. I am aware that there is no direct advertising on the radio, but often it is introduced in an insidious and subtle manner, and alcoholic drinking is represented as the thing to do. I say advisedly that the claims of modern drink advertising are specious because one by one they can be refuted and revealed in all their tawdry brazenness. Alcohol is supposed to warm you up on a cold day, but great explorers such as Amundsen,

Nansen, Scott and Fuchs were not aware of this; nor did Hillary drink a tot of rum on the top of Mount Everest, but sweetened lemonade. Alcohol is represented as being valuable as a medicine, but during this century it has been used less and less in hospitals, and Sir Wilfred Grenfell never used it at all.

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When one is arguing as to whether it is safe to drink, the psychological aspect is of the greatest importance, and this is often deliberately ignored by advocates of drink. Alcohol attacks the highest functions of the brain and the last that are learnt in normal growth, such as reason and self-control and self-criticism. Sir William H. Willcox put it succinctly: "The action of alcohol on the brain leads to an impairment of the higher functions first; thus, the critical faculty and moral sense become affected. . . . Acts may be committed which under normal conditions the person would not think of doing". Drink is indeed the most prolific cause of crime. Two eminent judges have declared that it is responsible for at least fifty per cent. of the cases that come before them. An Australian judge has said: "I have never tried alcohol, but I have tried many people that have".

Another aspect of the question that is often ignored is that alcohol is a habit-forming drug. Dr. F. R. Lees was right when he said: "Every moderate drinker stands on the slippery slope even if he never lands on the bottom". Today in Britain there are nearly 100,000 alcoholics and half a million problem drinkers. The testimony of Sir Cyril Black, M.P., could be re-echoed universally: "In my experience of business affairs and public life, I have known personally many fine men and women whose promising careers have been cut short, or who have failed fully to achieve the high promise of earlier days, because they did not have the strength to keep away from drink". It is often the ablest and cleverest people who are attacked by alcoholism—like Dylan Thomas the Welsh writer, Derek Curtis Bennett the great advocate, Stephen Foster the song writer, and thousands of others who in their prime have shown great promise. Of course, it may not happen to you—but can anyone afford to take the risk?

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Sir Cyril Black went on to say: "In how many cases have they been helped in their downfall by friends who set them a bad example or even by their own moderate drinking helped build up the social custom that sanctions the ruin of the weaker members of society". Therein lies the compelling argument against drinking for those who are seeking to walk the Christian way of life. We would not wish even unconsciously to help in the downfall of someone else yet our drinking must help to finance the advertisements of the trade and also to establish still more firmly the social custom of drinking. A young fellow in the death cell in a prison in the Midlands told his minister that he first drank at a wedding because he thought it was all right as he saw the minister do so. I have often been surprised and humbled by the power of my own example in this matter. A young bridesmaid at a wedding reception was afraid to say "no" to the first drink of alcohol until she saw that our family had orange juice. When my young son was travelling with me on a train and was asked what he would like to drink with his meal, he replied, "I'll have what you have, Dad!" If there were no other reason for being an abstainer, that would surely be compelling enough.

GENERAL ASSEMBLY COUNCIL
OF THE UNITARIAN AND FREE CHRISTIAN CHURCHES

A MEETING of the General Assembly Council was held on the 8th February at Essex Hall. The President reported that since the last meeting he had visited Crewkerne giving greetings and an address, the North Wales Fellowship at Colwyn Bay, Bank Street, Bolton, when he attended a candle-light supper on the Saturday, preached on the Sunday morning and in the evening gave greetings and read the lesson at Halliwell Road gave the address at the annual Men's Service at Kidderminster. He attended the London District Quarterly Meeting at Lewisham when the new entrance to the building was opened by the Mayor of Lewisham. On the following day he gave the address at Brixton in the morning and in the evening attended the Strand Church. Before his year of office closes he is due to visit the Midland Union at Birmingham, a joint meeting of the Welsh Societies at Swansea, the Manchester District at Cross Street, the N.E. Lancs. Mission at Hindley and a special visit to the Cardiganshire Churches.

The accounts for the year were received. These showed that the expenditure was £12,320 against £10,900 in the previous year. A pleasing feature was the increase in the Simplex Envelope Scheme of £227 over the previous year, and an increase of £64 in the G.A. Sunday collections. On the expenditure side there were increases in the cost of the annual meetings, the Year Book, the Annual Report and a large increase in travelling expenses. The Budget for 1961 was adopted. This provided for a further increase in expenditure because of all-round rising costs. It was decided to increase the Assembly contribution to the I.A.R.F. from £100 to £150 to help meet the financial difficulties now being faced by that body. It was also decided to place £100 p.a. in reserve for the replacement of office machinery and furniture.

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The recommendation of the General Purposes Committee that the annual meetings of 1962 in London should be held over a weekend as an experiment was adopted. The programme would be probably: informal reception Friday evening, business meeting Saturday morning and afternoon, Youth meeting Saturday evening, Anniversary Service Sunday morning, Essex Hall Lecture Monday morning, sectional meetings Monday afternoon, Public meeting Monday evening, final session Tuesday morning. The purpose of the experiment is to encourage more lay people and more young people to attend the annual Assembly meetings. A special appeal is to be made to congregations to make the necessary arrangements for their services for the Sunday to enable their ministers to attend.

A feature of the Publicity Department report was the announcement of the setting up of a Forward Movement Committee which will meet in the North and whose personnel will

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THE SPIRIT OF PRAYER

O LORD our God, life in our life, love in our love, light in our light: we praise and glorify thy name for all the wonder and richness and peace of our life in thee. When we forget thee or turn away from thee we are in darkness, perplexity and despair; when we turn to thee, live in thee and serve thee, all is well, all manner of thing is well with us.

We are thankful for all the evidence of thy present goodness in the world around us in these days: in the wide concern of many people for those who are adrift in the world; the refugees, the mentally ill, the sufferers of fire and flood and disaster. We rejoice in the generosity of men, for itself, for the good it brings to others, and for the knowledge it gives to us of thy spirit so spread abroad in the world.

We who are in churches, O God, must confess our failure to serve thee well. As parents, teachers, examplers, we have failed to pass on the vision to our children; as worshipping people we have fallen into habit and fallen out of joy, we have failed to communicate to others the beauty and necessity of our worship and our prayer. We have gone on thinking ourselves and our churches the chief channels of thy love in the world while all around us others have known thee better, loved thee more dearly, served thee more truly in their lives.

Win us, O God, from all pride and satisfaction, help us to retrace our steps, to learn from our shortcomings, to discover afresh and with new joy and energy, the particular tasks which we are called to do in the world. We praise and thank thee O God for all that we see of thee in the world today and we would learn from what we see how we also may be truly thine in every week and purpose of our lives.

be largely recruited from the Bolton area where the most successful advance campaign to date was held a year ago, and where an excellent follow-up campaign is continuing. Mr. R. Hornby will be the Chairman and Mr. J. Pilkington Secretary. It was also announced that the Manx Unitarian Fellowship had been formed in Douglas as a result of two visits by Principal Kenworthy, who had also promised to exercise a pastoral function towards the group. The Bedfordshire Unitarian Fellowship has embarked upon regular monthly meetings and Mrs. Arciszewski, the main spring of the group, is making good progress with her Parents' Circle.

The Publications Committee reported a reprint of "The Way of Prayer" and that copies of the leaflet "Unitarian Affirmations Today" are now available. Steady progress is being made with the production of the new hymn book. The Sustentation Fund stated a departure from previous policy was planned in that the Committee would in future entertain the application of District Associations for grants towards stipends of ministers appointed to the charge of specific groups of two or more congregations. The Social Service Department reported 116 questionnaires on religious instruction had been returned; altogether 760 had been issued and it was hoped that more forms might be sent in so as to make the study as comprehensive as possible. The question of gambling games being played on church premises as a means for fund-raising, or of church premises being let to private groups sponsoring such activities have been discussed by the Department. The Rev. J. Keir Murren contributed an article to the *Inquirer* stressing the undesirability of the practice. A leaflet outlining measures that can be taken either by organisations or by individuals when it is thought undesirable for permission to be granted to bookmakers to take over shops for their business has been sent to all ministers. Further copies of this leaflet can be obtained from the Secretary of the Department. The question of Sunday Observance will be dealt with at the Annual Meeting in Assembly week when the Secretary of the Department will open a discussion.

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The R.E.Y.D. reported that as an experiment the Annual General Meeting will be held between the Reception and the Anniversary Service, and that an exhibition of Sunday School materials will be on display at Brookfield Church. The Department has been recognised as an operating authority for the Duke of Edinburgh's Award Scheme. A special sub-committee has been set up to consider ways and means of furthering Unitarianism in Colleges and Universities and co-operation with, and assistance of Unitarian students for that purpose. The recommendation that the title of Secretary of the Religious Education and Youth Department should be changed to Director of the Religious Education and Youth Department was adopted.

Comment was made on the closing of the venture at Speke, and the sympathy of the Council was expressed to the Rev. S. R. Butler and his colleagues in this venture. An excellent report was received from Miss Barr. As the major part of this will be dealt with in the *Inquirer* it is hoped that readers will note it carefully.

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The Rev. H. S. Carter, who will visit the United States to deliver the Minns' Lectures, was asked to convey the greetings of the Assembly at the Annual Business Meeting of the American Unitarian Association in Boston. It was reported the Rev. R. B. Gibbs, Director of Church Extension and Fellowships Department of the American Unitarian Association, will spend some weeks in this country in September, and it is hoped to arrange three conferences, one in the North, one in the Midlands and one in London at which Mr. Gibbs would speak, probably on a Saturday, to ministers and representatives of congregations. Mr. Gibbs would also do some preaching while here.

It was agreed that should an invitation be received to the All Christian Peace Congress to be held in Prague in June, an Observer should be sent from the Assembly. The British Council of Churches is anxious that all members should be represented. A letter was read from Dr. Kurschner reporting that after ten years the Federal Government at last officially recognised the Berlin Unitarian Church.

NEWS FROM WALES

AT the invitation of the Editor the Unitarians of Wales make their bow to the readers of the *Inquirer*! Owing to our geographical remoteness in Britain we perhaps suffer from a sense of isolation from our fellow Unitarians elsewhere, while Unitarians in England and Scotland no doubt suffer from a certain ignorance concerning us! It is the purpose and the hope of these periodic notes to dispel that isolation and ignorance, and to create a greater sense of fellowship and co-operation, especially in view of the fact that the General Assembly is to hold its Annual Meetings in Wales in 1965.

Undoubtedly the most important Unitarian event in Wales during the past two months was the celebration of the centenary of our Highland Place Church, Aberdare (English-speaking), and the publication of its history written by the Rev. Jacob Davies, a former minister there. This has already been fully reported in the *Inquirer*. Suffice to add here that the centenary received excellent publicity in the *Aberdare Leader* which is Unitarian owned; and that to celebrate it the Highland Place Women's League presented a rotary electric blower for the organ. What should we do without these branches of the Women's League both in England and Wales! For also at Rhydygwin in Cardiganshire (Welsh-speaking) their Women's League have just given large electric heaters for the church. It is here that the Rev. Coram Davies, formerly our minister at Newcastle-on-Tyne, frequently preaches when he can tear himself from his farming duties.

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The Rev. Jacob Davies is not the only Unitarian in Wales who has recently published a small book. Mr James William Burr, a member and trustee of the Swansea church, has in his 91st year just privately printed for his friends a volume of "Memoirs". It deals mainly with his life as an electrical engineer, especially as Borough Electrical Engineer of Swansea. But his proudest achievement has been to establish with his wife The St. Madoc Christian Youth Camp at a lovely spot by the sea on the beautiful Gower peninsula, a few miles from Swansea. Here Mr. and Mrs. Burr have given 76 acres on which is established an undenominational holiday centre for children and young people, about which English Unitarians might like to know. A few Unitarians are associated with its management. Incidentally, Mr. Burr tells an amusing story of the accidental way he discovered Unitarianism. One Sunday morning on his way to an Anglican service, in Croydon, he was overtaken by a terrific thunderstorm. He fled for shelter into a church he happened to be passing. It was the Croydon Unitarian church. What he heard there he liked, and became a lifelong Unitarian. He has friendly memories of Mr. Harold Hingston of Croydon.

We are interested to learn that Rev. Priestley Phillips is preparing a book on the mountains and lakes of his beloved Snowdonia, to be illustrated by his own fine photographs. He is now "retired" to his native Nottage, where he occupies himself with gardening and occasional preaching when he cannot be on the mountain-tops. We are glad to know that he is recovered from a recent illness, and is prepared to give displays of his beautiful slides of Welsh scenery to any of our Welsh churches in return for expenses.

We also hope to hear of the speedy recovery of the Rev. Vaughan Owen (Capel-y-Groes and Cribyn, Cardiganshire, Welsh-speaking) following a motor cycle accident.

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Unitarians in Wales were gratified to read in John Kielty's preface to the 1961 Year Book of the 4 Unitarian students for the ministry at Carmarthen—"the largest number at the latter college for many years". It is a sign of the confidence of Welsh Unitarians in the future of their faith. Two of the students come from our Tredegar Church, Glamorgan (Welsh-speaking)—as did also the Rev. Basil Hopkin, who is at present with Hibbert Houses in Cyprus. Mr. Eric Jones, at present reading for an honours degree at the University College of Cardiff, has been awarded the Pilkington Moore Scholarship for his academic work. Wales has of course always been an

exporter both of teachers and ministers, and a quick glance at the Year Book would seem to show that at least 9 of our ministers on the active list in England and Ulster came from Wales, though of course not all of them began as Unitarians.

★

As indicated by the Year Book the South Wales Advisory Committee still jealously keeps its independence of the General Assembly Ministry Committee. This is because of our special local problem of supplying Welsh-speaking ministers to our Welsh-speaking congregations—a problem which demands local knowledge and understanding. The Welsh Advisory Committee is therefore gratified to learn that the "absentee landlords" of the Presbyterian College, Carmarthen—the Presbyterian Board in London—have accepted their suggestion that a Welsh-speaking Unitarian minister should be invited to give a course of Unitarian lectures at the College in view of the fact that the College teachers are at present entirely Baptist, and the students predominantly so. The Rev. J. Marles Thomas, M.A. (minister at Llandyssul and Pantydefaid, Cardiganshire) has accepted the invitation to give these lectures. Welsh Unitarians are also relieved that this Welsh-speaking college has so far survived the crisis caused two years ago when the Congregationalists withdrew their large number of students to a new college of their own. Under its new Baptist Principal the number of students has been increasing, and now includes even a Congregationalist!

★

Plans for the celebration of the tercentenary of 1662 are well advanced in Wales. Unlike the English nonconformists, the Welsh nonconformists have welcomed the co-operation of Unitarians, saying that we contribute a valuable strand. On the Welsh-speaking committee for Wales the Unitarians are represented by the Revs. Marles Thomas, Jacob Davies, Elwyn Davies, and Baker Short, and by two women. The Rev. Jacob Davies (minister at Allt-y-placa, Capel-y-bryn and Sychbant churches, Cardiganshire) is to be asked to contribute to a historical volume from the Unitarian point of view. Mr. Davies is editor of "Yr Ymofynnydd", the Welsh-language "Inquirer" which appears monthly.

On the English-speaking committee for Wales the Unitarians are represented by the Rev. L. Baker Short (Swansea), who has been appointed its treasurer. He works along with Congregationalists, Baptists, Methodists and Welsh Presbyterians. In Wales it has been decided to make September, 1962, the month of celebration and meetings, with September 9th as "Ejection Sunday" which all nonconformist churches will be asked to observe—with as many exchanges of pulpits as possible, to show nonconformist solidarity. L.B.S.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Christian Faith

Sir: I would be grateful if you would allow me to comment briefly on some of the numerous remarks about me which have recently appeared in your paper.

I did not, of course, write the advertisement describing my "Spectator" article which appeared in the "Guardian" and therefore am not responsible for its wording, but I should like to disabuse you and your fellow-Unitarians of the idea that I have a "manner" of writing specially reserved for heaping ridicule on religious Dissent. I can well believe that my style may not be to everyone's taste but let me assure you that in the article to which you have referred it did not differ in the slightest degree from the articles in which I describe the going-on in the Church of England (one of the funniest institutions in the world). We have, I fancy, had too many years in this country of treating our religious life as a sacred cow which may never be teased, laughed at or reasoned about. For the life of me I cannot discuss the Unitarians any more than the Church of England, in a specially solemn and reverent tone of voice even if, by not doing so, I offend against what your leader writer calls "certain nuances of decency".

Secondly, I wonder why you should assume I am insincere in admiring the sensible hours and comfortable conditions under which your services are conducted? May not an Anglican sometimes make a generous remark?

Thirdly, why on earth should you suspect me of believing that the Sonship of Christ, and the meaning of the Crucifixion and the Resurrection "don't matter two hoots"? As an Anglican accustomed, unlike Lord Altrincham, to make dogmatic statements about these things in the Creed (in which, by the way, I actually believe) I regard them as the crux of my whole faith. May not an Anglican have integrity too?

Finally, it is nothing like so difficult for a man (or woman) with unorthodox opinions, to get a hearing within the Anglican church as "Layman" seems to imagine. I have myself, on a number of occasions, been invited to exercise my unfortunate "ballet and pole-axe" manner in various pulpits, as well as at clergy conferences and in one of Her Majesty's prisons. Doubtless, Lord Altrincham could do the same. The question is, has he anything interesting to say about the Christian faith beyond reiterating the shallow sentiment that theology is bunk?

"The Spectator" Yours, Monica Furlong.

A Census of Unitarians

Sir: Mr. H. Jackson suggests that a new census of Unitarians should be taken in the autumn of this year.

May I say that we have issued forms for the last three years in an attempt to collect reliable statistics from all churches. For the year 1957, 217 churches out of 279 made returns; for 1958, 231, and for 1959, 204. More information, of course, was asked for than just mere membership and attendances, but a careful examination of the returns, I regret to say, does not suggest that they are very reliable guides to the true state of quite a large number of our congregations.

It may be that the time of year when we issue them is not a good one, and perhaps Mr. Jackson's suggestion of autumn would be better. On the other hand they are for the previous year, and presumably in the early part of the year when annual meetings of congregations are being held, statistics are more likely to be available.

Incidentally, I regret to say that Mr. Jackson's own congregation defaulted this year, though it must be said to its credit this is a very rare occurrence.

Essex Hall, Yours (Rev.) John Kielty,
London. Secretary.

Sir: Can Mr. Jackson's suggestion that some sort of census be taken, please be pursued; it would seem quite simple and inexpensive to send out to each congregation a bundle of duplicated forms, one for each member to complete, and for these to be collated locally and totals returned.

But why stop at numbers and age groups? To get a picture of the shape of the Church Fellowship we need to know the relative proportions of Unitarians born and achieved. More fundamentally, would it not be of the greatest interest to discover how members think of themselves—as Christians, Deists, Universalists or Agnostics. This is a practical matter too, because you can't honestly recruit people unless you know what you are recruiting them to. You can't even call on the body to advance if you don't know the directions in which its components are facing.

All this information could be revealed by the census suggested.

Scunthorpe Yours, P. T. Adams.

Ministers in the News

The Rev. G. Stanley Whitby, minister of the Upper Chapel, Sheffield, has accepted an invitation to be the speaker at the first session of the Institute of Personnel Management's forthcoming Northern Conference at Scarborough, and to be the Institute's guest at the consequent sessions. The general theme of the Conference is "Satisfaction in Employment", and Mr. Whitby's subject is "Frustrations and Suggestions".

★

The Rev. Arthur Long of Unity Chapel, Bolton, has been appointed the Secretary of the Bolton Council of Christian Congregations, representing all the main denominations in the town. It is one of the oldest of its kind in the country and is affiliated to the British Council of Churches.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 26, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. W. Priestley Phillips
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11, Miss E. Plummer and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. Mortimer Rowe
BILLINGSHURST, Free Church, High Street, 11, Miss E. M. Butcher
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (March 5), Mr. F. A. Fitzpatrick
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Rev. Benjamen Gill
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. McEldowney, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Mr. S. R. Martin
DENTON, Wilton Street Chapel, 11, Mr. M. French, 6.30, Student
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fenrow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. J. M. McGauley
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Miss M. Winifred Taylor
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beames
GUILDFORD, Ward Street Church, 11, Rev. G. M. Beames
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Pruce
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
HINCKLEY, Great Meeting, Baron Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Mr. J. Robbins
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Keir Mckern
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, Mrs. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 11, Rev. John Kielty
LONDON, Golders Green, Hoop Lane, 11, Rev. Magnus C. Ratter, 6.30, London University Unitarian Society
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Goddard
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mann
LONDON, Highgate Hill, Unitarian Church, 11, Mr. G. E. Prentice
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. Dorothy Tarrant
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Taylor
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Barker
LONDON, Wandsworth Unitarian Church East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Goddard
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Mr. J. A. Ratcliffe
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (March 5), 10.45, Supply, 6.30, Youth Service
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. John Mather, 6, Youth Service
NORTHAMPTON, Kettering Road Church, 6.30, Rev. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. J. McLelland
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dumble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Dr. F. T. Wood
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. P. B. Morris, 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Mr. E. R. C. May
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
SOUTHEND-ON-SEA, Darnley Road, 6.30, Rev. E. G. Lee
SOUTHPORT, Portland Street Church, 11, Mr. C. H. Shaw, 6.30, Dr. S. J. Kennett
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kemball
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Mr. Hutchinson (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kereki
TODMORDEN, Unitarian Church, 10.45, Mr. L. Smith, 6, Mr. A. Greenwood
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. E. E. Lloyd
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. Maguire
WATFORD, Friends House, Church Road (by permission), 7.30 (last Sunday in the month) Dr. Dorothy Tarrant
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Mr. F. Knowles, Styal, 6.40, Mr. M. H. Winder
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. Kipling
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132, Duke Street, Scarborough, West Australia.
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SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Edmonds, Manse Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grant Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

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Mrs. R. J. Inkson, M.A.

The Aberdeen congregation has sustained a great loss by the death, at the end of January, of a member whom we all held in great affection and esteem.

Mrs. R. J. Inkson graduated at Aberdeen University in 1914, and during her early years as a teacher she joined our church in Skine Street. For over forty years she served our cause with great acceptance. She was at one time leader of the Brownies, and local Associate for the Girl Guides. As church treasurer, at the time of the G.A. £100,000 appeal, she was responsible for raising the Aberdeen contribution. She was Vice-President of the Women's League, and occupied our pulpit as a lay-preacher on many occasions. She returned to teaching from 1947 to 1958, and was greatly loved both by the children and the staff of the school in which she taught.

She is survived by her husband, who is one of our active and faithful members, by her son, who is our assistant treasurer, and an active member of our church committee, and by two daughters. It was a matter of great pleasure to Mrs. Inkson to know that her family fully shared her Unitarian faith, and were actively carrying on the work in which she herself was so interested. She was a woman of strong personality, full of kindliness, humour and good sense, combining wisdom and tolerance. We shall all greatly miss her.

The service at the crematorium was conducted by the Rev. Bruce Findlow, Edinburgh, and at the graveside, at Udny Green, by the Rev. J. D. Mackenzie.

G.C.M.

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Warwick Renovation Fund

Aided by the small but growing and generous congregation this fund has now passed the £1,000 mark. With Midland Christian Mission and General Assembly support we hope to begin the main work this year and complete it for 1962, thus celebrating 1662. Further help, however, is urgently needed and will be gratefully received and acknowledged by the Secretary, E. T. Sadler, 44, Sherwood Park Road, Hall Green, Birmingham 28.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

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Miscellaneous

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DUPLICATING, Shorthand, Typing (Tapes, Etc.) Private Lessons, Shorthand, Typing. Mabel Eyles, 10, Beaconsfield Road, Friern Barnet, N.11. ENT 3324.

RECULVER LODGE (I), Beltinge, Herne Bay, Kent. Sea. Country. Odd days. Weekends. Holidays. 80 minutes London. Ideal for conferences. Licensed. Always open. Illustrated Brochure.

Birth

Nicholson—On February 9th, at Chatham, to Eileen Mary (née Sutton) and James William Vernon, a daughter, Clare Charlotte, sister for Eileen Winifred.

Henry Jones

When he was a week old Henry Jones is reputed to have been held up by Rev. Joseph Anderton as he said "Here is a future worker for the Domestic Mission." Certainly Henry Jones remained part of the Domestic Mission, Liverpool, until he died on the 28th January.

At the age of 85 he was still concerned, still capable of giving sensible advice, still coming to church from time to time. Fairly recently he was able to play the opening hymn at the dedication of the chapel after its restoration.

In his time Henry Jones had been almost everything, choirboy, choir master, and organist. He had been an official of the Band of Hope and the Elder Scholars Society. Best of all he taught drama in a drama class and singing in a singing class. Not only in Liverpool but in many parts of the world are the thousands who owe a little debt to this man because he helped them to speak or sing better. With classes of up to a hundred, the numbers do add up to thousands! This joyful work was maintained for many years.

There was also a life time of cricket, there was a little golf. There was the delightful custom he had for some years of taking one or two choir boys on the North Wales beat each Saturday throughout the summer.

The funeral service was held at the Mission and a memorial service will be held on February 26th, when a choir pew will be dedicated to his memory.

J.K.M.

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